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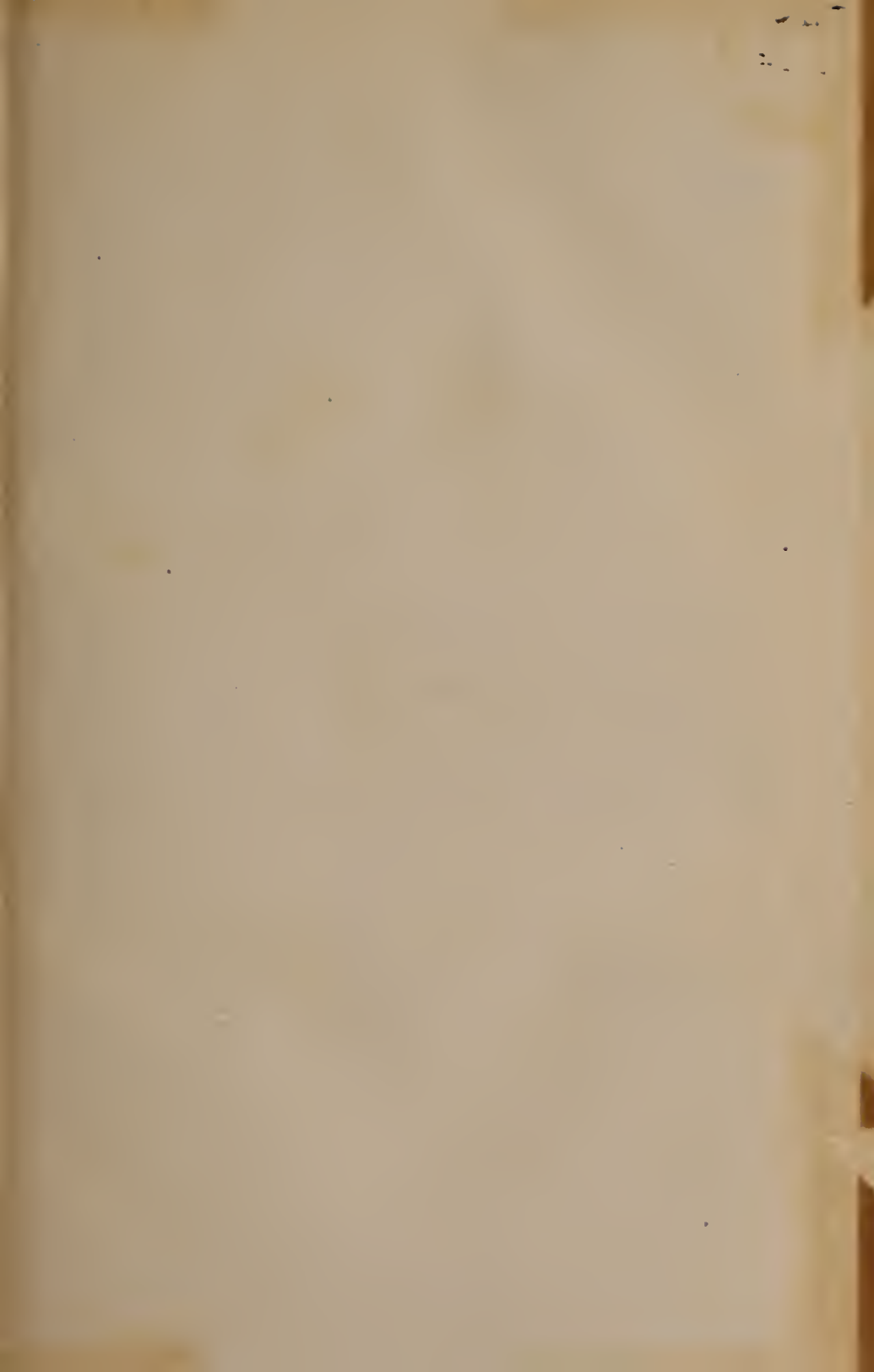
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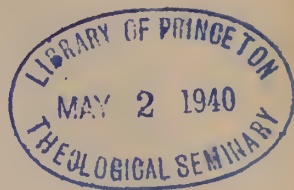




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THE

# MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

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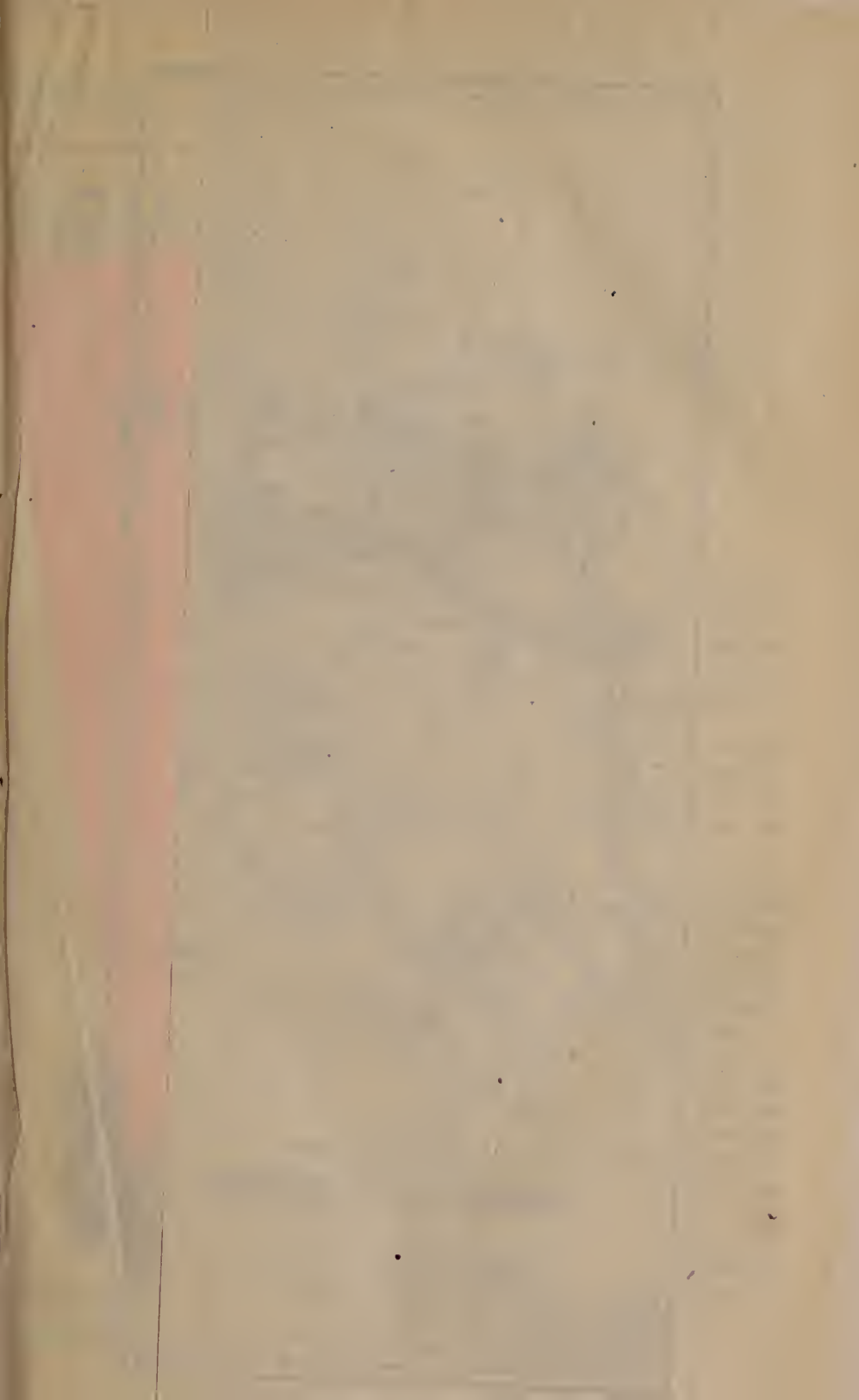
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RUINS AT HARAN.



# THE MISSIONARY HERALD.

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## HARAN.

BY REV. L. H. ADAMS.

A PLEASANT evening in May found Miss Proctor, Mrs. Adams, and myself five minutes' walk outside the western wall of the city of Nahor, "by a well of water, at the time of the evening, even the time that women go out to draw water." At our request of a woman who had come out to the well, "Let us, we pray thee, drink a little water," she hastened and gave us drink, as was here done to Abraham's servant. With no ordinary feeling we gazed at the massive ruins of Haran, aglow with the rays of the sun setting, in the distant plains of the Euphrates.

The origin of this city lies close up at the fountain-head of history. A thousand years before Agamemnon, king of men, sailed for Troy, Abraham had borne from these walls that torch of faith which has already lighted the steps of millions through the gloom, into eternal glory. The humble, unpretentious caravan that issued from yonder gate forty centuries ago, "went out not knowing whither it went," unconscious of the unspeakable grandeur and glory with which it was freighted in the councils of the Eternal. Here Rebecca, "the mother of thousands of millions," as also Leah and Rachel, saw their early years; and for Laban, on the adjacent plains, Jacob for twenty years saw such service that he said, "In the day the drought consumed me, and the frost by night, and sleep departed from mine eyes."

The site of Haran is as unique as its history. It consists of a vast elevation in the plains of Mesopotamia, about thirty-three miles southeast of Oorfa, the ancient Ur of the Chaldees. This elevation is nearly square, and measures about one half by five eighths of a mile, with an average height of twenty-five feet above the plain. The edge of this mound was cut down perpendicularly, and encased with a massive hewn stone wall, about forty feet high; the stones in the upper courses, even, might weigh from a quarter to half a ton each, and the whole not so dilapidated but that, at no heavy expense, the place might be turned into a formidable fortress. Outside of the wall was a wide moat. The most singular thing about the place is the fact that, so far as we could ascertain,

there is absolutely no quarry, nor even mountain where one would be possible, nearer than about twenty-five miles; so that for these fortifications, built at such a prodigious cost, there must have been some reason far more potential than any now apparent.

Foremost among the noticeable features of the ruins at Haran is a hewn-stone tower, seventeen and a half feet square at the base, and one hundred and two feet high, visible more than fifty miles away. Originally there seem to have been stairs inside, but these have disappeared and ascent is impossible. Conjecture is all that is left us as to a reason for its erection. In ancient times Haran was famous for a splendid temple of the moon, and as this tower stands in the corner of a large temple, possibly it had some connection with the worship of that luminary. Perhaps the priests, from its summit, first discerned the moon's rising, and signalized the people below to be ready for sacrifice; they might also have used the tower for astronomical purposes; and subsequently its Moslem conquerors may have used it as a military watch tower, from which almost the whole width of Mesopotamia must be visible.

The peaked roofs in the picture, that have such a modern appearance, are of later and ruder workmanship, erected upon what were probably the foundations of the temple of the moon. In attempts at its alteration, the fine ancient gateway has been disfigured by the same bungling Moslem hands that have defiled, in this way, so many other temples of antiquity. The standing portion of the column in the picture is fourteen feet five inches in circumference, and is of white marble streaked with red veins. Huge columns, all of one piece originally, and fine capitals, lie about in profusion, while a beautifully wrought octagonal fountain, in the temple area, is nearly as perfect as ever. There is a noble castle, though partly in ruins, at the southeast corner of the walls, having a number of rooms in the *core* of the structure, and separated from the outer walls by a wide space, much like some of our modern state prisons.

From intimations in the Scriptures (Gen. xxxi. 19; Joshua xxiv. 2), Haran may have been the Mecca of idolatry, known as Sabaism, or worship of the heavenly bodies; a religion that had small claims to common decency, particularly in its later developments; and for long ages multitudes, from even remote regions, thronged the temples of Haran for idolatrous purposes. (Gibbon, vol. v. 96.) In the days of Greek and Roman history Haran was called Carrhae, and was successively governed by the Medes, Parthians, Greeks, and Romans. Besides its religious prominence, it derived additional importance from lying at the junction of two great state roads, respectively leading to northern and southern Persia, and India, and thus became the great eastern depot for all the vast travel from the above regions to Damascus, Antioch, and the sea.

While on a pilgrimage to the temple of the moon, at Haran, Caracalla was assassinated, just as he reached his destination; and the Emperor Julian, in his attempted revival of idolatry, remained here as a devotee, a considerable time, on his march against the Persians. Crassus was defeated at Haran, B. C. 51, by the famous Parthian general Lurena, so completely and cruelly, also, that Roman pride could hardly be soothed by a century of subsequent glory such as earth had never witnessed. But how doth Haran now sit solitary! The owl hoots undisturbed in the halls of kings, and the crumbling towers of Nahor's city gloomily watch the fleeting years as they hasten on the fiery judgment to come. The savage cries of half naked Arabs from the desert, in their occa-

sional visits, alone disturb the absolute silence, and as we rode away the next morning, at early dawn, the moon was looking complacently down upon the desolation of her once most famous shrines, as if she would say, "So perish all who worship the created instead of the Creator."

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## APPROPRIATIONS FOR 1875.

ON the 10th of November, the Prudential Committee passed upon the appropriations for the coming year. In a paper which was submitted to the Board at Rutland, they intimated that the requests of the missionaries, if complied with, would carry the amount to be expended above \$500,000. It seemed unwise, however, in view of financial uncertainties existing at the time, to propose the raising of a larger sum; and, indeed, in the absence of any marked improvement since the Annual Meeting, they have felt a strong desire to fall below it. But the problem has proved more difficult than they anticipated. They have found themselves in the condition of a father whose children make constantly increasing demands upon his income, simply because the growth of their bodies and the development of their minds render it necessary.

After much inquiry and reflection, they have decided to appropriate \$455,600 for the Old Work, and \$39,400 for the New Work, making a total of \$495,000. They are painfully aware, at the same time, that there will be serious disappointment in some quarters, with not a little heaviness of spirit, when their action in the premises shall be known. It will be seen at once that plans which have appeared very promising, and therefore very desirable, must be postponed, and that opportunities, clearly providential and singularly hopeful, must be left unimproved. But in the exercise of that care and forethought which their responsibilities impose upon them, the Committee feel that they ought not to authorize the expectation of a larger amount.

They have reached this result, moreover, only by excluding appropriations for buildings. Considerable sums have been asked for this form of expenditure, some of which are thought to be very much needed; and the Committee are enabled to make provision for this item by taking the avails of other mission property, no longer required for mission uses, so as to leave the whole of the ordinary income of the Board for its ordinary disbursements.

### WILL THE CHURCHES RESPOND?

Those who have read the foregoing announcement, will hardly question the propriety of the discussion which took place at Rutland on "the financial problem of the Board." It had become painfully obvious that the enterprise which the providence of God has developed so remarkably, was in advance of the *past* liberality of the Congregational churches. "Shall it be in advance of their *future* liberality?" was the inquiry which the Committee were obliged to meet; and it seemed to be as pertinent and important for the churches as for the missions, because it meant, among other things, "Will they occupy the high position which their great Leader has assigned them?"

It is found to be very difficult now, and it will be more difficult hereafter, to keep our ordinary expenditures within the sum of \$500,000. As was stated at

the Annual Meeting, however, it is not safe to count upon receiving more than \$100,000, aside from the contributions of the Congregational churches. Hence the urgency of the question, there propounded, "Will these churches give for the Old Work and the New Work \$400,000?" Hence, too, the unanimity with which it was voted to make the endeavor to secure this large amount.

In order that this end may be reached, an advance of *twenty-five per cent.* will be needed on the largest sum which the churches may have given in any one year prior to the last, — in other words, prior to September 1, 1873.

#### IS THIS INCREASE PRACTICABLE?

The contributions of the Congregational churches amounted last year, as nearly as can be ascertained, to about \$376,000. It will be understood, of course, that this gratifying result was owing in part to special collections. But the figures suggest that a sum which is only a little larger, must be within the capabilities of these churches. For while it may be too much to expect that all who increased their offerings last year, will feel able to do so this year, there can be no doubt that others can easily supply their lack of service.

The truth is, and it were well for us to ponder it more frequently, the full measure of our resources has never been ascertained. Of the \$376,000, supposed to have been given by the Congregational churches last year, \$174,000 were contributed by those in Massachusetts. But it can be safely affirmed that Massachusetts can do still more; and it is confidently expected that she will do more in coming years. And this doubtless may be said of other states, at the West as well as at the East.

#### THE SECOND COLLECTION.

The past financial year has attested the value of a separate collection for the work in nominally Christian lands. Without it, indeed, the debt of the Board on the 1st of September, 1874, in all probability would have been at least \$50,000, instead of being a little more than \$30,000.

The committee are hoping that at no distant day there will be no necessity for this second offering, but they cannot believe that the time for dispensing with it has already come. They are constrained to request, therefore, that the missions in papal lands be remembered by their friends, (1.) through an annual collection made specifically therefor, and (2.) by contributions for the purpose of liquidating the debt of \$24,088.43, which rested on this branch of our operations at the close of the last financial year.

Hence it will be seen that to meet the ordinary disbursements for this service (\$39,400), and to remove the deficit of the past year, the sum of \$63,488.43 will be needed.

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#### . OCCASION FOR PRAYER.

THOSE who have read the foregoing statements in regard to the demands of the foreign missionary work for the year to come, cannot fail to realize the danger of serious embarrassment in the near future. The apprehension of this evil has weighed heavily upon the officers of the Board as they have studied the estimates received from the several missions, and have carefully considered



what reductions, if any, could be safely made. They have done what they could, in making appropriations, to avert the danger; and now, as they appeal to the churches to furnish the sum they are constrained to ask, they feel like saying earnestly, to all, "Brethren, pray for us," and for this cause. Bring it, as His own cause, before the God and Father of our Lord Jesus Christ, before the Head of the Church, the Saviour of the world, in your secret, your family, and your public devotions; pleading with him so to move upon the hearts of his people in this Christian land, that they may be ready to do their whole duty towards those who sit in darkness. "The effectual, fervent prayer of a righteous man availeth much."

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### REV. JOSEPH NEESIMA.

MUCH interest is felt by the Christian public in a young Japanese, who was ordained as a Christian minister at the Mount Vernon Church, Boston, on the 24th of September last, and has since left the United States on his return to Japan, to labor for the evangelization of his countrymen, in connection, for the present, with the mission of the American Board there. Prof. J. H. Seelye, of Amherst, who preached the ordination sermon, has given, in the "Congregationalist," an outline of this young man's remarkable history, and readers of the *Herald* will be glad to see an abridged form of the narrative here:—

"Ten years ago, a young Japanese at Yeddo, who had been brought up with no other knowledge of religion than his own original insight and the Pagan systems around him afforded, had become convinced that these systems could not give him the help, or hope, he needed. He had never seen a Christian person, he had never heard of the gospel; but some undefined and shadowy conviction of His presence, who is not far from every one of us, and who has not left himself in any soul without a witness, had dawned upon him, and given him the sense that the idols he had worshipped—the work of man's hands—were vanity. . . . While in this state of mind, a Japanese friend, having met a little book called the 'Story of the Bible,' written in Chinese, by an American or English missionary, brought the book to this young man, as a strange story which he wished him to read. The young man took it, and when he read therein that in the beginning God created the heavens and the earth, he received therefrom a new revelation. 'This is the God for whom I have been looking,' he exclaimed. 'This is the true God'; and, in his feeble way, vaguely and indefinitely, hardly knowing at the time what he was doing, this young Japanese began to worship his Divine Creator.

"Besides this new religious sense, he found himself possessed of another feeling, also new; a strange and strong desire to leave Japan and come to America. An account of this country, written in Chinese by Rev. Dr. Bridgman, of the American Board, first suggested this desire. His father forbade him; but, called of God, as was Abraham, he left his father's house, and not daring to attempt escaping from Yokohama, the nearest seaport to Yeddo, and where he might be recognized, he went to the other side of the country, where he found, at Hakodadi, a vessel which would take him to China, if he could but get on board. . . . He would have lost his head had he been discovered in the attempt;

but one night he managed to elude observation, and gained access to the vessel. He was taken to Shanghai, where he was led to a ship belonging to a Christian merchant of Boston, in which he was brought to these shores, the captain giving him his passage for his service on the way. 'What are you doing here, and why did you come?' said to him one of the sailors in the port after his arrival. 'I have come for an education,' was the reply. 'But an education in this country costs a great deal, and where will you get the money?' was the next inquiry. 'I do not know,' was the simple answer; and in simple faith the young man knelt in secret, and prayed that he might not fail in his great desire. . . . Thus far his prayers were directed to God as his Creator. He had not yet any clear consciousness of God as his personal Redeemer and Saviour. He did not call himself at this time a Christian; he could not then have told what was implied in such a name. . . .

"By the wise counsel, the judicious and ample generosity, and the warm Christian sympathy of a Christian merchant of Boston and his Christian wife, this Japanese, thus led from the land of his fathers, has been enabled successfully to pursue a course of academic, collegiate, and theological study, at Phillips Academy, Amherst College, and Andover Seminary — winning the respect and love of all who know him."

#### CHARGE TO MR. NEESIMA, BY REV. A. C. THOMPSON, D. D.

The narrative above may well introduce the charge given to Mr. Neesima, at his ordination, by Dr. Thompson, which was as follows:—

MY YOUNG FRIEND,—This Council desire me to say a few words to you in their behalf. I do it in place of the Rev. Dr. Clark, Foreign Secretary of the A. B. C. F. M., who was expected and was expecting to address you, but whom an illness deprives of that pleasure.

Let me, in this free talk, recall your attention to God's providential dealings with you. They have been peculiar, they have been marked. Did it merely happen that a portion of Holy Scripture translated into Chinese, and a little work on geography by an American missionary, fell into your hands, and that from these two sources you learned something about this land of ours, and one great secret of its prosperity? Was it by chance that an American sea-captain came to befriend you in leaving Hakodadi; and that another American captain befriended you in a Chinese port, and that he commanded the *Wild Rover*, owned by a well-known Christian merchant in Boston? O, no. The One who seeth the end from the beginning, and in whose hand are all hearts and all ships, brought about those occurrences. That same hand led you from the wharf in East Boston to Beacon Hill, and to the house of a member of the Prudential Committee of the American Board, on Joy Street,—appropriate name, memorable for you and for us. You are not a lucky young man; you are eminently a child of providence,—that providence which is not only universal but particular and special; which not only cares for the sparrows and all birds all the while, but now and then sends ravens to feed an Elijah.

With certain persons there is a peculiar style of providences. Such children of God should specially observe the individuality of manner whereby they are treated, and should be influenced accordingly in their habits of thinking and acting. You are not only in the school, but at the High School of providence.

God has taken you specially in hand. Beware of thwarting him. Do not withdraw your hand from his. Follow thoughtfully, implicitly in the way of his guidance.

By the direct route — the natural route, as we should call it — from the home of Israel in Egypt to the centre of the promised land, was less than three hundred miles; yet the Lord led his people thither by a long and involved course of forty years' journeying. You are at this moment less a native of Japan than a son of the Most High, who has been leading you by a way that you knew not. As we interpret the plan, it was his purpose to make you a Christian laborer in Kobe; perhaps pastor of the first church there, — about as far from your native place, Yeddo, as Philadelphia is from this city, — something less than three hundred miles. But to accomplish that, He brought you around by the way of Canton, the Cape of Good Hope, and Boston, — more than half the circumference of the globe, and occupying a decade of years. Ponder well the marvelous evolutions of the Divine scheme. Do not by forgetfulness, by self-confidence, by scheming, break or mar this strange specialty. Cherish a devout and docile recognition thereof. Such a blessed mystery has its home and solution only in a praying, trustful, obedient heart.

I charge you, my young friend, to consider well your vocation, — its object and source. You believe — we believe — that the divine intent through this long series of noticeable providences to which I have alluded, was preparation to preach the Gospel in Japan. Otherwise your life at Phillips Academy, at Amherst College, at Andover Theological Seminary, was comparatively meaningless; and this ordaining Council is altogether meaningless. We believe that your countrymen, in common with all unevangelized nations, need most urgently the Gospel of our Lord Jesus Christ. The volcanic origin and condition of the Japanese islands and islets, — more than three thousand in number, and losing upon an average one city every seven years, — is but an emblem of their spiritual situation. The American Board proceeds, and you now go out, upon the settled conviction of human ruin, utter, universal, and irremediable, save through the sole atoning intervention of Jesus Christ, the indispensable, special agency of the Holy Spirit employing his own and only inspired Word, the Sacred Scriptures. What we primarily seek is not so much social amelioration as individual regeneration. Our immediate and absorbing aim is not philanthropy in matters temporal, but the saving of souls from everlasting destruction. Commerce will not do that. Education and science may try to do it with their enchantments, but they cannot. In no one appliance, nor in a combination of all such appliances, is there the potency or promise of any form or quality of spiritual life. Christianity is not needful to high achievements in art, eloquence, legislation; but it is essential to the salvation of any human soul. An individual or a community is better off religiously just in proportion as Christ is lodged in the heart, and abides there, the ground of pardon, the incentive to holy living, the source of sweet and pure delights, and the hope of glory to come.

To effect such lodgment instrumentally in the souls of your countrymen, is the work to which you set yourself apart publicly, and we, at the Master's bidding, set you apart to-night. We rejoice that your portfolio is well stored with designs and hints for improvements in the mechanical arts, in agriculture, and other departments of material civilization; but a Christian education and the good news of salvation is the best thing you take home with you. The gospel



requires no pioneer work for its introduction; it is its own most effective pioneer. It accepts of all real auxiliaries, but it is, by its own heaven-appointed prerogative, mighty through God to the pulling down of any strongholds, and for supplying the utmost wants of the largest numbers. Do you really need more than five barley loaves and two small fishes?

You set forth simply to discharge your own obligation, no one's else. You turn your face homeward, not sent by this Council, nor by the American Board, but by Him who speaks from on high, "Go, preach the gospel." Let your response ever be, "Wo is me, if I preach not the gospel."

I charge you, my young brother, to hold on to this your main work to the end. Providence is always consistent with himself. Specialties in every given case harmonize and converge toward the final object. We can hardly be mistaken now in supposing, as already repeated, that Christian work in your heathen home was what Heaven has had in view all this while.

Singular indeed it is, that a youth living under a government which dates from the epoch of Nebuchadnezzar, which had already maintained itself uninterruptedly for two thousand years when this continent was discovered, and which holds on its course still fresh and strong, should have lighted upon these shores as you did nine or ten years ago, a waif of Providence, and should at this hour have consecrating hands laid upon your head, within a stone's throw of the first Christian home that welcomed you. The Apostles never heard of Japan. The modern Christian world knew nothing of Japan till about the period that America also became known; yet here you stand, one of the antipodes in time as well as geographical position, to enter into the vows of ordination as an ambassador of Jesus Christ to that Empire, the largest, oldest, and farthest off among the islands of the Pacific. Do not the peculiarity and specialty of your antecedents suggest a more than usually obvious obligation to keep unswervingly to the line of ministerial duty?

You will meet with worldly inducements suited to make you waver in purpose. You carry back not only sanctified purposes and furniture, but also that which will have a marketable value. Your knowledge acquired, and your observations made during these ten years have enriched you with that which should avail, which has already availed for the advantage of your countrymen in secular education; but your time and acquisitions may be sought for disproportionately in secular concerns. When the government at Rangoon placed a son of the missionary, William Carey, in an important and lucrative office, his venerable father exclaimed, "My son is shriveled from a missionary into an ambassador!" I must charge you then to be on your guard. We hope, we expect, never to hear of any decline on your part like that.

You will, without doubt, encounter opposition from some of your countrymen. They are indeed, as a people, characterized by self-respect and honorable feelings; still they do not yet recognize the authority of Jesus Christ, the Lord of lords, who demands implicit loyalty to himself, and who requires holiness as a condition of entering heaven. Have these claims ever been set up on any continent or island, without occasioning disturbance? Christ came not to send peace on earth, in the work of evangelization, but a sword. Has any successful way yet been found for converting the world except at a great expense of personal feeling, personal comfort, and even blood? It will be an exceptional case if you do not meet with a good deal of distrust and disfavor. It will be nothing



strange if you come into perils by your own countrymen; and even receive forty stripes save one. But, my brother, if called to it, "glorify God in the fires." Hold on in your work humbly, cheerfully, confidently, firmly. It is the strong, settled, quiet convictions of individual minds which move the world. In your land of the Rising Sun there will be "no small stir about that way." But the favorites of heaven are those prepared for special Christian service, and special suffering for Christ's sake. There is one method by which the minister at home and the missionary abroad need never feel lonely nor feeble. It is by keeping up a warm and constant fellowship with the Lord Jesus, the Lord of Hosts. Then doth an host encamp round about him. I beseech you, my dear friend, never let any object or person stand so near you as the Elder Brother. "I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

### POSTAGE—THE NEW LAW.

THE new postal law requires, that from the first of January next the postage on the *Missionary Herald* shall be paid in advance at the office from which it is sent—Boston. It will be but a few cents per annum upon each copy, but upon the whole number issued, the publishing agent states that the postage will amount for the year to nearly \$1,500. The *Herald* is a very important auxiliary in the missionary work, but the subscription price is so little above the actual present cost of production and distribution, and so large a proportion of the whole number of copies printed is sent free, to pastors, honorary members of the Board, collectors, etc., that the publication has always brought a somewhat heavy bill of expense upon the treasury. It is obviously undesirable to add \$1,500 annually to this expense; yet it is not thought best to request all who are entitled to the *Herald*, as subscribers or on the free list, to remit eight or ten cents each that this may be avoided. Is there not a better way? The *Herald* will still be sent without charge for postage, with the confident hope that its readers—the generous friends of the Board—will see to it that, in the end, its treasury shall not suffer loss from assuming this new tax. A slightly increased contribution by each reader, at a single monthly concert for instance, would make up the whole sum which must thus be paid out.

### MISSIONS OF THE BOARD.

#### *Zulu Mission—Southeastern Africa.*

##### VISITING THE KRAALS.

MR. TYLER wrote from Umsunduzi (35 miles west of north from Port Natal), August 3, of the sometimes trying but important work of visiting and preaching among the kraals, as follows:—

"I have done as much kraal visiting and preaching during the dry season, now drawing to a close, as I felt able to do. I regard this as one of the most important methods of benefiting the Zulus. It is difficult work, owing to the inaccessibility of the kraals, often perched on high hills, on the edges of precipices, or

in deep valleys, on the banks of a river not easily forded on account of its slippery stones. We are obliged to creep into the huts on all fours, and seat ourselves on stones used for grinding snuff, four-legged wooden pillows, six inches high, or a mat spread on the floor. Fortunate are we if the hut has been well swept and cleansed, so that we may escape battling with fleas. Sometimes it is a task to secure order for half an hour, especially in the presence of crying babies and barking dogs; but the people will listen, and it is interesting, often, to read their thoughts in their countenances. Ludicrous scenes take place occasionally, upsetting the missionary's gravity in spite of himself, and causing a general titter among his congregation, — as when a child of five years, reposing in its mother's lap, suddenly starts up and rolls off, ball-like, into the ashes of the central fire-place; or a pot of beer is accidentally tipped over, partially flooding the hut, and displacing the audience seated on the ground.

"This carrying the gospel to the homes and firesides of the heathen is useful to the missionary. He gets a clearer insight into their character, and is brought into closer sympathy with them. He gains their confidence, if wise and kind, and is thus better enabled to enforce the claims of the gospel. I have occasionally met with men and women who heard me preach twenty years ago, and could repeat, substantially, what I told them; thus admonishing me of the importance of always ordering my speech aright."

#### GENEROSITY AND SELFISHNESS.

"A few Sabbaths since, while seated on a dry cow-skin under a tree, waiting for the heathen to assemble for service, a man came and inquired if I was hungry. On receiving an affirmative reply, he said that in a time of famine, some fifteen years ago, I gave him a pumpkin, and also told him about 'the bread of heaven,' 'and now,' he added, 'I must see to it that you are not hungry.' Hurrying away to a kraal, he soon returned with a gourd of sour milk, some mashed boiled corn, and a clean wooden spoon, — a frugal meal, of which I was glad to partake.

A goodly number of the natives assembled, and listened attentively to my exhortations. But at the close, a man, near whose kraal we were, came to me and said, 'Now what am I to get for *my* work? If I had not called the people together you would not have had a congregation.' My attempt to show him that he should regard it as a privilege to collect his fellow-men to hear the gospel seemed to be lost upon him."

#### DRUNKENNESS — SABBATH BREAKING.

"I saw on that occasion, for the *first* time in my African life, a Zulu woman intoxicated. I have frequently come in contact with natives who were made silly and garrulous by drinking largely the beer of the country, but this poor woman had imbibed too freely a species of ardent spirit made of molasses, yeast, and water, which is said to be more deleterious to health even than distilled rum or gin, and was regularly drunk. The Colonial Government inflicts a fine for making or selling this liquid poison, but it is still practiced.

"On my way home I was saddened by seeing two women at work in their gardens, and at early noon, a time when, a few years ago, they would not have thought of taking hoe or hatchet, knowing that God's people were assembled for worship, and praying for them. But this change was explained as I saw, a little further on, the loaded wagon of a *white man* on its way to market. We can hardly expect the heathen to have more respect for the Lord's day than those reared in Christian lands."

#### NEW FIELDS OPEN — A PLEA FOR PROGRESS.

A few days later (August 12), Mr. Tyler wrote again, with reference to uncultivated fields in South Africa, which he speaks of as "white for the harvest, and accessible to us." He says: —

"Dr. Livingstone, when leaving England for the last time, is said to have made this remark: 'I know that in a few years I shall be cut off. I go back to Africa to make an open path for commerce and Christianity; do you carry out the work I have begun.' The question now forces itself upon us, as phi-

lanthropists, as Christians, What are we doing for the elevation and salvation of degraded Africa? Commerce and science have taken the lead of Christianity in opening up vast regions in the southern part of this continent, filled with people, interesting in many respects, but in deep moral debasement. Explorers, sent forth by various geographical societies, elephant hunters, traders, and ambassadors from English colonial powers, have brought to our view a large amount of information, calculated not only to gratify our curiosity, but to excite us to immediate evangelistic effort. The explorations of that indefatigable German traveler, Carl Mauch, together with those of Baines, Elton, Mohr, and Erskine, now make us acquainted with the whole of southeastern Africa, from the Zambezi River to Delagoa Bay. Vast districts are found to be rich in mineral resources, while fertile and well watered highlands, as well as lowlands, are capable of sustaining an immense population. Mr. Erskine, whose unpublished journals I have been permitted to examine, reports that there is not a single missionary in all that wide expanse of country known as Southern Mozambique, from King George's River to the Zambezi, a distance of six hundred miles. The greatest part of this region is inhabited by *Zulus*, under one king, Umzila. Opportunities are now open on all sides for missionaries to labor, and with reasonable prospects of success. The Zulu chief is favorable to the English, and would doubtless welcome missionaries going there under the British flag. His motives in favoring the residence of white men, whether missionaries or not, would probably be mercenary; but what else can we expect from an ignorant and savage chief? Near the coast it is unhealthy; every foreigner is liable to an attack of that fearful scourge, the *African fever*, which, if it does not prove fatal, often ruins the constitution. But on the plateaus or table lands, about one hundred and fifty miles from the Indian Ocean, the climate is reported as healthy and delightful. In this high and dry region, it seems to me very desirable that missions should be established with as little delay as possible. From thence, by

native agency, we could work down into the low and unhealthy, but thickly populated coast country.

"Mr. Erskine states, in one of his journals, that many years ago Uncaba, a Zulu chief, who was a relative of Umzila, revolted, and with a large body of people crossed the Zambezi River, and went far into the interior; so far, that his present whereabouts is unknown. I was immediately reminded of a conversation I had with Mr. Stanley, about eighteen months ago, in Boston, in regard to the people living on Lake Tanganyika. From his description of their physiognomy, language, etc., I was convinced that they were *Zulus*, or a tribe akin to them. Query, did not Uncaba reach that distant locality? Dr. Livingstone's journal, when it appears, may settle that point.

"However this may be, we have now one truth well established, namely, that not only in Natal, — Zululand proper, — and the country of the Matabele (an offshoot from the *Zulus*), but throughout the *whole of Southern Mozambique*, we have a people speaking the pure Zulu language. Need I add that this enhances the importance of our work in Natal? Does it not appear that God in his providence has sent his servants to this part of Africa, preserved their lives, enabled them to master the Zulu language, and to publish the Scriptures and elementary books, *preparatory* to carrying the blessings of Christianity to 'regions beyond'? What base of operations could have been selected more suitable, from which *native* recruits, trained and furnished, should start on their march into the interior of Africa, to do service for the Master?

"The cry, 'Come and help us,' has, I trust, reached the hearts of some of our Zulu Christians. At their last Annual Meeting, they manifested a willingness to start a *Foreign*, in addition to their Home mission, — that is, to send some of their own number, who are qualified, to the destitute tribes beyond our borders. As soon as we have decided on the proper place to commence operations, I believe we shall have the men. But who will go with them? They *should not go alone*. In our country's late struggle, white generals led the African troops to victory or



death. And here, we must have well disciplined, fearless, self-denying white missionaries to accompany our colored brethren to those distant out-posts, and there remain with them till they can take care of themselves. The question now before our mission is, who of us will go? Who *can* go? Will not the work here suffer if we leave it?

"Should not this question receive the serious and prayerful consideration of Christians at home? Ministers, theological students, I appeal to you. Here is a campaign in which to engage, more noble than General Sherman's, from Atlanta to the sea. True, trials attend it; isolation from the endearments of home and from civilized and Christian society, and long and patient waiting for results; but is it the part of Christian heroism to seek exemption from trials? Did Paul, or David Brainerd, or Henry Martyn, or Vanderkemp 'confer with flesh and blood' when a call came to them from the heathen world?

"Would that my voice could reach the ears of every young Christian minister in America awaiting a call from some fashionable church. Dear brother, ponder, I beseech you, the claims of the heathen on your personal services. Can you not pity them in their wretchedness? Will you not devote your life to their salvation? With open arms and glad hearts your brethren now in the field will welcome you to share with them the toils and the joys of the missionary vineyard. Come! and in the great, final day, you will regret no labor, no sacrifice for the Saviour and the poor heathen.

And when your day of trial's o'er,  
And you shall join those gone before  
In realms of light above,  
You will not deem your labor lost,  
Nor wish that you had weighed the cost  
Of this your work of love."

#### ADDITIONS AT UMTWALUMI — A TRIAL.

Mr. Wilder wrote from Umtwalumi (78 miles southwest of Port Natal), August 5th: —

"Last Sabbath we received into the church at Umtwalumi seven persons, all adults, on profession of faith. Two

couples were husbands and wives, one was the wife of a man who has family prayers but has not yet made public profession of religion, one the supernuated wife of a polygamist, and the seventh was an old man, whose hair is gray, and who is not far from threescore and ten.

"The greater part of these applied for admission months ago, but I thought it wise to delay. Some of them, two of the women especially, had for years been distinguished sinners, and I thought almost hopelessly given over to vice. But in the judgment of all who speak of them, for a year past they appear like changed people, — monuments of what the grace of God can do. The old man has for twenty years lived near the station, and been a pretty regular attendant on Sabbath services. His first wife became a member of the church several years ago, and died while I was in America, giving in her last days marked evidence of Christ's presence and power to save. A daughter, married, was also a member of the church, who died two years ago, and another daughter, a graduate of Mrs. Edwards' school, is wife of our native school teacher, and a good woman. The old man had a hard struggle before he could consent to give up the '*Ukalobola*.' He still has three daughters growing up, who will be marriageable in the course of half a dozen years. To abandon all hopes of gain from the sale of these was to give up all his worldly property, for he is poor. But another obstacle held him in suspense. He owed still four head of cattle for his *first* wife, taken more than a third of a century ago, and to get these he depended on the sale of his daughter who is already spoken for, while for his present wife he owes two head of cattle. He finally, after long trial, resolved *not to sell his children*, but to trust the Lord to help him pay his debts.

"Some of his brethren in the church may help him, but they, also, are too poor to do much outside of their own homes. Pray for the old man, brethren in America, especially you who have given up all you have for Christ's sake."

## Western Turkey Mission.

### THE TERRIBLE FAMINE.

WRITING from Cesarea (370 miles south-southeast of Constantinople), on the 15th of September, Mr. Barrows gives more fearful statements than we have had before respecting the famine in all that region. He writes:—

“You will please express our thanks to the ‘friend’ who, although he had forgotten [declined to give] his name, does not forget these poor famine-stricken sufferers whom we are trying to save from starvation. And to others, also, who have kindly contributed to this object, we would gratefully acknowledge our obligations. This famine has been dreadful beyond the power of pen or tongue to describe. It is estimated that already 150,000 persons have perished! I am inclined to think this an exaggeration, but it may not be so. In some places, undoubtedly, the worst is over, in other places, and especially in the large cities, *the worst is yet to come*. According to the most reliable information, the greater part of the villages which have suffered most have nearly or quite grain enough from the new harvest to supply the inhabitants which remain, and some have a surplus; yet, as a whole, I fear, they will be able to bring very little to the cities; and should this prove to be the case, what will the cities do? This is fearful to contemplate. The government may compel the bringing of grain, to some extent, but this will be in effect only the robbing of one man to keep another from starving. Very little grain is now coming to Cesarea. Prices are high and growing higher. But there is another thing: there are wealthy men now among the villages buying and storing up grain. What for? They will hold on to this till the poor are compelled to sell the last article in their houses to pay for it, at five or six times its ordinary price.

“This is Turkey. Alas, poor Turkey! The government is weak and corrupt. The rich oppress the poor to the extent of their ability, and have no mercy. Yet these people are not heathen. They are far above and far better than the ‘civilized heathen’ of which a certain

lecturer in America speaks in such glowing terms of commendation. There is among this people an outside show of civility and politeness. But O, the deep corruption, and the deep wretchedness, too, of their hearts!”

### CHILDREN STARVING.

“A few evenings ago, as we were about to retire, we heard the cry of little children. Going down to the street, we found two small girls sitting under our window. They were ragged, dirty, worn out, sick. They had come from the distant city of Kirshehir, where their father and mother had died of starvation. Their older brother had brought them to this city and forsaken them. They had not a relative or friend left. Not only was there no one who would take any care of them, but every passer-by, who heard their cries, said in sharp tones, ‘Shut up! Stop your noise! Hav’n’t you bread in your bag; what more do you want? Stop your crying!’ So a few men and boys who had gathered about were talking to them when we went down. But no one offered to take them in for the night. We helped them to our court, gave them some milk for the bread which they had somewhere begged that day, of which they ate a little,—they were too weak, too sick, to eat much,—and then, crying still from pain, loneliness, and heart-sickness, they lay down on the little bed we gave them, and, face to face, clasping with their bony hands each other’s loosely hanging rags, they were soon asleep.

“The largest of these girls, from some ill treatment, had lost nearly all her under teeth, and her under lip was entirely gone. O, such wretchedness! We kept them two nights, when the government, at my request, sent and took them to a place which has been provided for the sick. This is a hospital, but in America it would be called a stable. It is, however, an advance on the past, and is better than nothing. The little girls will probably die there or be sent away to die somewhere else. And they are only two of thousands in a similar condition.”

### FAMINE, FIRE, AND PERSECUTION.

At the close of a letter dated September 23, Mr. Richardson, of Broosa, says:

"While the famine is preying on all the eastern portion of our field, and sending its wretched fugitives to us as well as to others, a great fire has destroyed Banderma, to the west of us. Pastor Abraham barely escaped, with his eight little children. The poor mother died in June. A more relentless fire, that of persecution, is raging at Soloz, one of our Nice villages. Our friends are beaten, their vineyards burned, their houses stoned, etc. Redress there is none. God is our only refuge."

#### AWAKENING AMONG GREEKS.

Mr. Baldwin, of Manissa, near Smyrna, wrote September 25:—

"Here, in Manissa, we are much encouraged. The awakening among the Greeks, of which I have written before, seems almost catching, and it is truly soul-satisfying to see the intelligent faces of the many young men who now almost fill the available seats in our chapel. The teacher, whom I have spoken of in former letters, is expected in a month or so, and our hopes for the Greek work are high. God grant that we may not be disappointed, but that the great intellectual awakening which is now going on around us, may result in a rich spiritual harvest."

### Central Turkey Mission.

#### A TOUR—HADJIN.

MR. PERRY wrote from Marash, August 25, reporting a tour to several outstations,—Ajemli, Nurpet, Sis, Yeri Bakan, Hadjin, etc. At Yeri Bakan he found much promise, under the labors of a devout native preacher, wise to win souls. Of Hadjin he says:—

"Our next visit was at Hadjin, which we reached by following up those same wild gorges of the Sarus which we passed below, on our way to Yeri Bakan. In some places the bed of the stream lay under the overhanging cliff, at least one thousand feet high. My last visit at Hadjin was two years ago, when Messrs. Farnsworth, Bartlett, Montgomery, and I met there to assist in organizing the church and ordaining pastor Panos. At that time, the chapel being long and narrow, a room

had been partitioned off at one end for the occupation of the pastor or teacher. Now the congregation has so increased that it has become necessary to tear that room away that the chapel might be enlarged. This was done the week I was there; and even then the room was full at the usual Sabbath service. I preached from Rom. xii. 1. There were present a company of wealthy Armenians, the men of influence at Hadjin, induced to come by one of their number, who has recently become a Protestant.

"The pastor still continues his habit of street preaching. Going into the market he gathers a crowd of men and boys in some shop or vacant spot, and preaches to them. In this way many are reached in that populous town who never would come to our chapel to hear a sermon."

#### RUINS AT SHAR.

"The following week, taking with me the pastor of the Hadjin church, we visited *Shar*, an Armenian village on the site of an old Roman town, ten hours' journey north from Hadjin. The ruins are very extensive. The amphitheater and bath are the most perfect of the kind I have seen in Turkey, the stone seats of the former still retaining their original positions. Beautiful pillars and capitals lie about the streets, and are built into the walls of the rude village houses. I suppose it to be the old *Sarus*, and that it must have been used as a summer metropolis for those who spent the winter season at Tarsus, or some city of the lower Cilicia. A student from our theological seminary is laboring at that village. We had an audience on the Sabbath of sixty people."

#### A KOORDISH MOHAMMEDAN CONVERT.

"From there we went still further to the north, to visit the village of a Koordish Mohammedan convert, named *Vele*. He was in the service of one of the Protestants of Hadjin, became interested in the Protestant worship, began to attend it regularly, and so became convinced of the truth as it is in Jesus. He soon came out openly and boldly as a Protestant; and has maintained his position for several months. At his suggestion we went with him to his village, near Kuroochai,



on the road from Marash to Cesarea, and two and a half days distant from the latter. His father's house and the Koordish neighbors heard us gladly, but the Mohammedans of that region were considerably excited by our visit, taken with the fact that Vele had become a Protestant. This is another example of the way the Lord is working, bringing in here and there one from the Mohammedan faith to his own fold."

await the few remaining weeks to see how the year is to close. We cannot think that the God of missions will suffer the work to be crippled at such an important time for the want of means. Hence we shall take courage and push on, believing that the dark cloud will be lifted through the Christian sympathy of the churches."

### **Eastern Turkey Mission.**

#### **ANXIOUS THOUGHT FOR THE TREASURY.**

SOME items have appeared in recent numbers of the *Missionary Herald* indicating the anxiety of brethren in the mission fields, and their efforts to afford relief, as they have noticed the small receipts of the Board and the danger of serious embarrassment. Here is another item of this kind. Mr. Cole wrote from Erzroom, August 26 :—

"You can judge with what sad anxiety we at the front have watched the reports from the Rooms respecting our dear Board's treasury. From month to month we have hoped for something better; but alas, each time the thick cloud has become all the more lowering.

"Long since did we begin to ask ourselves what we in the Erzroom station could do towards lifting the gloom. Absence of one of our number prevented an early review of our estimates for 1875, to see if we might not do something here. Just now we have been able to attend to it, and with the following result, which, though it be small, means something of sacrifice in the work. If you think the present state of the treasury demands it, you will please deduct 5,640 piasters from the sum total [about \$226].

"Do not think from this small erasement for 1875 that we had asked for too much—more than was demanded for an active, aggressive work. Please accept it as a humble token of our heartfelt sympathy for the Board in this its time of trial. Be assured, also, of our deep sympathy and prayers for you, its officers; for we know with what anxiety you must

### **Mahratta Mission.—Western India.**

#### **INTERESTING CONVERTS.**

MR. PARK, now of Bombay, wrote on the 28th of August, giving account of "a long, somewhat laborious, but on the whole very interesting tour," made by him and Mrs. Park before they left their former station, Sholapoor. A few paragraphs, relating to one place visited, will be given here :—

"The particular thing that attracted us to Watwad was the fact that there were inquirers there. Ramji, in one of his long preaching excursions, undertaken on his own account, stopped one day at Watwad, and went to the house of the village watchman, an old man named Mesuba, and asked for water. After drinking, Ramji began to tell of his new religion. Mesuba, in his early years, had been a notorious thief, the leader of a gang of thieves. Some time ago the authorities got hold of him, and he was put in prison. After getting out of prison he became very devoted to religion, and sought peace for his troubled conscience at all the Hindoo shrines in the region. He became noted as a great pilgrim. But peace came not. So when Ramji told him of the Saviour, and free forgiveness, he was in just the state of mind to listen and believe. He did believe, and his household with him. He has a son, named Tukaram, perhaps twenty-five years old. Both father and son are giants, physically, and I thought when I first saw them that it would be rather risky business for any one to try to make martyrs of them. They are ignorant, of course, but can read a little. Before we ever saw them, Mesuba had begun preaching himself, to the people of the villages about. When we went to preach to the

Mahars at Murud, the people said they had heard those things before from Mesuba.

"On a convenient Sunday we went to Watwad, to baptize Mesuba and the other converts. We first questioned them, one by one, regarding their Christian faith. There were five in all—Mesuba and Tukaram, their wives, and a woman who has been living in the family, a cousin, cast off by her own husband. Tukaram appeared the best of the five, and this lone woman (her name is Vithabai) next best. I shall never forget Tukaram's conduct when we asked him if he prayed. A most solemn expression came over his face, his eyes filled with tears, he removed his turban, and slowly repeated the Lord's Prayer. The five were baptized in the presence of some of the village people who assembled to see what we were doing.

"A few days after, these converts all came to our tents at Murud, and we had a very pleasant communion season—with them and the Christians who were with us.

"Some of the people of Watwad, of course, did not like it that their watchman had become a Christian, and the fact of his baptism was promptly reported to the Mussulman authorities of the district. But they sent back word that if Mesuba wished to become a Christian it was nobody's business but his own, and constituted no ground for his being discharged from his position as watchman, and he should not be discharged if he did his work well. We thought this was pretty well for the Mogalai! I believe the village people made another effort to oust him, but unsuccessfully, and I have heard of no difficulty there since; on the other hand, the last news was that the villagers were getting to be very affectionate, which I hope is true.

"Watwad is perhaps seventy miles from Sholapoor, a little east of north, and some forty miles northeast of Barsi; so this little band of Christians are separated from their friends, and destitute of many Christian privileges. But I have so arranged it that they shall be visited, at not very long intervals, by the native preachers, on their tours through the region."

## Ceylon Mission.

### ORDINATION OF ANOTHER PASTOR.

MR. HOWLAND wrote, July 31, of an occasion in which he felt a special interest, as follows:—

"Yesterday was an interesting day to me. My long desire to see a native pastor of the Oodooville church was gratified in the ordination of Mr. Henry Hoisington. The association of pastors and delegates met in the morning, heard reports from the churches, attended to other matters of business, and made arrangements for the examination of Mr. Hoisington, in compliance with the request of the church.

"At the time appointed for the examination, in the afternoon, many of the church-members and others from abroad came in. It was quite interesting, especially the relation, by the candidate, of his religious experience. The ordination services were held in the evening, all the exercises, except the ordaining prayer, being conducted by native pastors. Mr. Rice preached a most excellent sermon, from 2 Tim. i. 12. The right hand of fellowship was given by Mr. Bryant, Mr. Anketell gave the charge to the pastor, and Mr. Hunt the charge to the people.

"The members of the church were unanimous and cordial in the expression of their wish to have Mr. H. for their pastor. When the subject came up in the meeting of the church committee, a few weeks since, there was no dissent, and they proposed, of their own accord, to assume his entire support, and add two rupees monthly to his present salary. This action of the committee was presented to the church on the following Sabbath for their approval, which they signified by rising. Mr. H. is the youngest of the eight native pastors. But he would not be considered young for a pastor in America. He has the esteem and respect of all."

### THEOLOGICAL STUDENTS.

August 12. "The members of the theological class have been engaged in village work for more than a month past in the villages of Panditeripo and Allaverty. Messrs. Welch, Snell, and Ba-



thus have worked with them portions of the time. They visited 746 houses, saw about 1,800 adults, and 800 children. They report that the people listened attentively, and very few made any opposition. There were a few cases of special interest.

"This class have been studying, with intervals of work, for two years, and they will probably be stationed in different parts of the field by the mission, at the meeting to be held in a few days. I hope they will do well."

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### Mission to the Austrian Empire.

#### ITEMS FROM PRAGUE AND INNSBRUCK.

MR. ADAMS wrote from Prague, September 4, that after considerable delay, Mr. Harky, his helper, had received assurance that he would receive the permission asked for, to open a bookstore. This Mr. Adams and "all friends," felt would be an important step in advance. "The preaching service," he writes, "much to my surprise, has not fallen off this summer. On the contrary it seems to be steadily growing. The regular attendants are constantly increasing in number. The Sabbath-school has also been quite as fully attended as we expected. We have had on the average 20 or 30 children."

Mr. Bissell wrote from Innsbruck, October 5, that they were hoping to open a German service there on the next Sabbath, October 11, in a room in Mr. Clark's house. They had two excellent men in the field as colporters, who were disposing of from 200 to 400 Bibles per month, though they met with much opposition, and were denounced from the pulpit and through the press.

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### Western Mexico.

#### EFFECTS OF MR. STEPHENS' ASSASSINATION.

MR. MORGAN, who went from California to join Mr. Watkins at Guadalajara after the murder of Mr. Stephens, wrote from that place August 24, with reference to the condition and prospects of the work

there. The statements made are of interest in many respects. He first notices the natural influence, upon those who were disposed to listen to the truth, of the fears excited by the assassination of the missionary and the threats against all who favored the Protestant cause.

"The assassination of our brother caused wide-spread fear among the people, and many were prevented from attending worship with Mr. Watkins, because the Romanists declared that all attending would be marked, and would certainly pay, with their lives, the penalty of their heresy. In consequence of these threats, many fail to send their children to our school, and this branch of our work has dwindled down to a nominal figure, from eight to ten, daily. If reports be true, we shall probably have more after the approaching elections, — which the public somewhat fear, because of the danger of a revolution, or excesses, about the time of a change, or attempted change, of rulers. It is said, the Romanists hope to make an attempt now to prop up the tottering throne of the Pope, and events of the past few days give color to reports of this nature.

#### CONGREGATIONS.

"But our fortress — the point from which our work makes much head-way — is in the 'Reunion,' or congregation for preaching services, and also in the conversations held personally by Mr. and Mrs. Watkins with people who come from far and near for this special purpose. The 'reunions' number about 75 to 90 persons every Sunday, and are composed, mostly, of men in the morning and a larger number of women, girls and young children in the afternoon. There appears to be the same disposition here as in California, and the Eastern States, to come to church only once a day, for the afternoon congregations are largely different from those of the morning."

#### LOVE FOR THE SCRIPTURES.

"One very interesting feature in the work is the love for the Scriptures which Mr. Watkins has excited in the minds of the members of these 'reunions.' Be-

fore the dissipation of his congregation by the events above mentioned, Mr. Watkins had inaugurated the custom of reciting Scripture passages, by the people, immediately after his discourse. He has just recommenced this good practice, and the enthusiasm with which the people enter into it is quite refreshing. One young man, twenty-seven or thirty years of age, is ready with a whole chapter of Scripture whenever called on; and he chooses some of the most difficult passages, of 40 or 50 verses, for recitation, delivering them with a readiness that bespeaks his perfect knowledge of his subject.

"Last Sunday week, a little boy of five years, was placed by his mother before the audience to repeat a passage of fifteen or twenty verses from the first chapter of John, and this he did in a manner surprising for its clearness and thoroughness.

"We have a boy who will stand up and repeat fifty verses of Scripture in the meeting, if permitted. Two weeks ago yesterday, a man who occasionally attended the reunions brought his son to converse with Brother Watkins. This lad is about fifteen years of age. He declared himself a thorough Romanist, and was actually afraid to be in the house, or to speak on the subject of religion. The priests had forbidden him, and fear was depicted in every feature of the poor boy's countenance. Mr. Watkins offered him a Testament, but he positively refused to touch it. The father seemed inclined to make him take it, but Mr. W. objected to this, saying that he had better be a Romanist than be forced to become a nominal Protestant, or Christian. Speaking some kind words to him, Mr. W. bade the boy good-by, the father accepting for himself the gift of the Testament. How were we astonished and pleased [the next Sabbath], to see among those holding up their hands, as having Scripture to recite, this poor priest-governed boy. It would have done you good to see the delight that beamed through the eyes of his father and mother, as he recited a portion of the first chapter of John, and then received some tracts to read, as the reward

for his recitation. As this lad passed out of the audience-room with his father and mother, we could not help feeling that he and they were won to Christ and so lost to Romanism. Yesterday he recited, with evident pleasure, two long passages of the Word. To such an extent does this desire to repeat Scripture go, that Brother W. has found it necessary to limit the recitations to five or ten verses, in many cases. Sunday before last there were recited in the public audience, more than three hundred verses of Scripture. Yesterday there were recited 255 verses, and many could not be heard for lack of time.

"Then we have a congregation (so to speak) that does not attend church. In this city are many people who wish well to us and to the cause, but whom fear keeps from coming out into the light. There are many such around us—but we cannot count upon them, except as sympathizers."

#### AHUALULCO.

"We occasionally hear from Ahualulco. The most prominent man in that congregation comes in to give an account of the work there. A deputation lately came in from that people, asking to be admitted as a branch of this 'reunion,' or church. This deputation represented seventy-five persons. We expect them to come to Guadalajara during the coming month, to join this organization."

#### DANGERS.

"We have been asked to go to two or three places to preach, or send some one to do so, but it would not be advisable for us to expose ourselves by so doing. It is a common thing to steal men in this country, carry them away and hold them for ransom. If we had a regular appointment in any of the out-lying parts of this city, it is very probable that the Romanists would organize a band to kidnap us, and our release would only be at heavy cost. Were it not for this consideration, I would not hesitate to go to some of the out-lying parts of this city and preach; but prudence forbids. 'Make haste slowly.'"

## UNEMPLOYED HELPERS.

"But we have efficient aids in some of these out-lying parts. Many young men come to us, read the 'Lawza,' read the tracts and Testaments, and, though not Christians, work for the cause with all their might. Of course, their work is very desultory, but it all tells. It brings them and us into sympathy, and, in one way or another, a good blow is occasionally struck for the truth as it is in Christ. As of old, some preach the gospel from contention (hatred to Romanism). But the gospel is preached, which is the main thing to be desired."

## STATISTICS.

"You will understand that only an approximate idea of the work of this or any other mission can be gained by numbers. In our *peculiar circumstances*, hardly even an approximate idea can be gained, because our real numbers much exceed our nominal strength. The statistics of the mission at the present time may be briefly given thus: Actual members of the church, 18; number at Ahualulco desiring to become a branch of this organization, 75; average number of morning and afternoon congregations on the Sabbath, 75-90. As the morning and afternoon congregations differ greatly the actual number of worshipers every Sunday may amount to 110 or 120 persons, regular residents in this city. Monday and Wednesday evening congregations number from 30 to 40. Mrs. Watkins has an English class of 7 to 10 young men, from 20 to 30 years of age. This class meets twice a week. Mr. Watkins has a class in Spanish, which he meets three times a week. I now have three classes in English. Our pupils are very fitful in their efforts, and need much nursing in order to do them any good."

## THE MURDERERS.

"Two weeks ago, the arch-conspirator and actual murderer of Mr. Stephens was discharged by the jury appointed to try the case. Thus the cura goes free. Nine of the miserable men he incited to the act are still in prison, sentenced to death but awaiting an answer to their appeal to the supreme bench of judges. We

suppose these unfortunates will be the escape-goats for the cura and the clergy of Guadalajara, who directed the matter."

## DANGERS AND ENCOURAGEMENTS.

On the 10th of September Mr. Morgan wrote again:—

"I believe you have not the slightest notion of the state of things which exists here. Only last week one of the Roman Catholic organs came out with an editorial as good as counseling our assassination, if we could not be got away by any other means. Yesterday I went out for a walk around the town—the central part. When I returned, one of the members of our church strove to impress upon me the extreme danger of going out thus alone. 'In a year from now I might be able to do so with safety.' This, you will perceive, acts against us and our work; for if we cannot go about much, but must await the coming of people to the house, we pull against the tide all the time.

"But the Lord is blessing and owning the work in many ways. Our meetings are interesting; men, women, and children are enthusiastic in learning Scripture. More than three hundred and fifty verses were repeated last Sunday. As a proof of the real interest the truth inspires here, I may say that we frequently have a deputation of two, sometimes only one, from Ahualulco. But where in America or England would twelve women and three men walk eighty miles in the winter season to be present at a reunion of Christians for the purpose of worship, and of organizing themselves into a properly constituted body for the perfection of their faith and the extension of the cause of truth? On the evening of the 8th instant this took place here. Weary and foot sore from forty miles travel on foot that day, this number of persons entered our house and gave us the salutations of the other brethren and sisters at Ahualulco, some of whom will be unable to attend, from various causes.

"You can hardly conceive of the fear of doing anything which will proclaim themselves Protestants which seems to pervade this people. They know at how low an estimate the life of a person who goes against 'The Church' is held; hence



most of the people desire to keep on good terms with the priests. My pen dares not form words to express what evil things I have learned of the priesthood since coming to this country. It was only a few weeks ago that the Rev. —, of the Roman Catholic theological seminary of this city, told his students that when Stephens

was killed 'the Church' had one enemy and the world one thief less; 'and would to God that the other one (Watkins) were destroyed.' What sublime Christian charity! But this is of a piece with the lives the Roman priesthood here lead. But God reigns, and his truth is being spread by multitudinous means."

## MISCELLANY.

### BIBLIOGRAPHICAL.

*History of the Missions of the A. B. C. F. M. in India.* By RUFUS ANDERSON, D. D., LL. D. Boston: Congregational Publishing Society.

This last volume from the pen of Dr. Anderson fully justifies the very favorable notices it has received from the press. It presents within the compass of a single volume, the record of sixty years of labor for the evangelization of India, by Christians of America acting through the American Board,—the first attempts, the opposition of government officials, the heroic fidelity and the sublime devotion of the early missionaries, the long night of toil, while the accumulated debris of ages of superstition was gradually cleared away, and the foundations laid for the permanent establishment of Christianity among the millions of that vast country. "The night is far spent; the day is at hand." Could Harriet Newell and Gordon Hall have looked across the decades to last year's results,—the six thousand additions to the churches throughout India, the reports of government officials to the British Parliament, acknowledging the important part played by the missionaries in the vast social and moral changes in progress,—how would their hearts have been cheered on by notes of the coming hallelujahs!

All friends of missions who wish to know what has been accomplished in the fields occupied by the American Board in Western and Southern India and Ceylon, and to be prepared to follow up their acquaintance in coming years through the columns of the Herald, will be grateful to Dr. Anderson for this specially interesting and valuable contribution to missionary history.

### GLEANINGS.

MANY missionary and other periodicals notice a season of very special religious interest among Europeans and others at some places in India. A missionary writes from Calcutta: "You will be glad to hear of our united services. The Free Church would not hold all that came, even though the passages were filled with chairs and forms, and Union Chapel had to be opened. St. Andrews was almost filled, the average attendance being about seven hundred. All felt it to be a precious season, and many were, I believe, led to seek the Saviour. You may judge of the work when I tell you that last evening we had a meeting to which only anxious or converted persons were invited, and upwards of one hundred came. In the Union Chapel meeting last night, I found four Hindu inquirers."

— The "Reporter" of the British and Foreign Bible Society, for October, says: "Several important and interesting letters have been received from the Rev. Dr. Krapf, respecting the present state of Abyssinia, and the prospects of future Bible operations in that country. It is believed that there is a wide and promising field of action, both amongst the Falashas and the natives generally, if the government could be induced to adopt the wise and righteous policy of allowing to Christian missionaries liberty of residence and labor."

### ARRIVALS.

Rev. George T. Washburn and wife, of the Madura mission, arrived at Madras, on their return from the United States, September 23, and hoped to be in Madura October 7.

## DEPARTURES.

From New York, October 14, for Glasgow, Rev. Charles H. Brooks, from Lenoxville, Province of Quebec, and Mrs. Fanny (Wallace) Brooks, from London, Ontario, on the way to join the Western Turkey mission. Mr. Brooks was educated at McGill University, Montreal, and Andover Theological Seminary.

From New York, October 17, for Glasgow, on the way to Turkey, Rev. T. L. Byington, and family, from Newton, N. J., formerly of the European Turkey mission, and going out again to labor at Constantinople in connection with the publishing department of the same mission.

From San Francisco, October 31, Rev. J. B. Blakeley, and Mrs. Isabella (Campbell) Blakeley, from Wisconsin, on the way to the Foochow mission; also, to join the Japan mission, Rev. John H. De Forest, from Mount Carmel, Conn.,

and Mrs. Sarah E. (Starr) De Forest, from Guilford, Conn.; Arthur H. Adams, M. D., from Cleveland, Ohio, and Mrs. Sarah E. (Thomas) Adams, from Stevensville, Penn.; and Rev. Joseph Neesima, a native of Japan. Mr. De Forest was educated at Yale College and New Haven Theological Seminary; Dr. Adams, at the Ohio Wesleyan University and New Haven Theological and Medical Schools, and Mr. Neesima at Amherst and Andover.

## DEATHS.

At Amanzimtote mission station, South Africa, August 16, George Egbert, third son of Rev. and Mrs. William Ireland, of the Zulu mission.

At Tung-cho, China, September 1, Mrs. Abbie A., wife of Rev. Chauncey Goodrich, of the North China mission.

## DONATIONS RECEIVED IN OCTOBER.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Coos county.	
Auburn, High st. Cong. ch. and so.	179 04	West Stewartstown, Cong. ch. and so.	1 50
Falmouth, 1st Cong. ch. and so.	17 00	Grafton county.	
Gorham, Cong. ch. and so.	16 80	Plymouth, Cong. ch. and so., to constitute Rev. GEORGE HALE SCOTT, II. M.	54 16
Ligonia, Welsh Cong. ch. and so.	15 00	Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Portland, High st. Cong. ch. and so.		Goffstown, Abel Manning,	15 00
400; DANIEL CHOATE, to constitute himself H. M., 100; State st. Cong. ch. and so. m. c. 9;	509 00—736 84	Mason, Cong. ch. and so.	15 00
Franklin county.		Mount Vernon, J. A. Starrett,	10 00
Farmington, Cong. ch. and so.	26 50	Nashua, 1st Cong. ch. and so.	22 91
Temple, Cong. ch. and so.	5 00—31 50	New Ipswich, Cong. ch. and so. m. c.	12 00—74 91
Lincoln and Sagadahoc counties.		Merrimack co. Aux. Society,	
Alna, Cong. ch. and so.	21 50	Boscawen, Cong. ch. and so.	15 50
Newcastle, 1st Cong. ch. and so., Rev. J. Haskell,	10 50	Coucord, East Cong. ch. and so.	24 70—40 20
Union, Cong. ch. and so.	13 00—45 00	Rockingham county.	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		Atkinson, Cong. ch. and so. m. c., Sept. and Oct., 6.42; a friend, 5;	11.42
Brewer Village, Cong. ch. and so. m. c.	23 10	Epping, Enoch Pearson,	5 00
East Orrington, G. E. Chaplin,	5 00—28 10	Hampton, Cong. ch. and so.	45 86
Piscataquis county.		Raymond, Cong. ch. and so.	10 25
Garland, Cong. ch. and so.	4 86	Stratham, Cong. ch. and so., add'l, —, a friend,	10 00—92 53
Monson, Cong. ch. and so.	15 00—19 86	Strafford county.	
Union Conf. of Churches.		Barrington, Cong. ch. and so.	10 00
Brownfield, Cong. ch. and so 2; Mrs. S. W. Osgood, 10;	12 00	Dover, Belknap Cong. ch. and so. 5; a friend, 10;	15 00—25 00
Hiram, Cong. ch. and so.	8 37	Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Waterford, S. Warren,	10 00—30 37	Claremont, Cong. ch. and so. m. c. 8.22; Mrs. R. N. Piper, 2;	10 22
Washington county.		Meriden, Mrs. Mary Bryant, 5; William Moore, 1;	6 00—16 22
Cherryfield, John W. Coffin,	100 00		304 52
Dennysville, Peter E. Vose (of which for debt, 15),	30 00—130 00	VERMONT.	
York county.		Addison county. Amos Wilcox, Tr.	
Cornish, Village ch. and so.	15 00	Bristol, Mrs. Wilds,	25 00
York, 1st Cong. ch. and so.	6 00—21 00	Weybridge, ISAAC DRAKE, to constitute himself H. M.	100 00—125 00
	1,042 67	Caledonia co. Conf. of Ch's. I. A. Howard, Tr.	
Legacies. — Portland, John C. Brooks, add'l,	171 55	Lyndon, 1st Cong. ch. and so. 14; Rev. John S. Whitman, 5;	19 00
	1,214 22		

Peacham, Mrs. E. C. Chamberlin,	100 00
St. Johnsbury, South Cong. ch. and so. 76.43, special, 32.35;	108 78—227 78
Chittenden county.	
Colchester, Cong. ch. and so.	12 50
Essex, S. H. Bliss,	4 00—16 50
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, a friend,	5 00
Orange county.	
Brookfield, 2d Cong. ch. and so.	37 70
Chelsea, Abby Hale,	2 50—40 20
West Randolph, 52.30, credited in September "Herald" to West Randolph, Mass., should have been credited to Cong. ch. and so. West Randolph, Vermont.	
Orleans county.	
Coventry, Mrs. E. P. Pearson,	5 00
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so.	11 44
Hubbardton, Mrs. H. E. Lincoln,	5 00
Pittsfield, Mrs. B. Lewis, 1; Miss M. Huggins, 3;	4 00
Rutland, Cong. ch. and so. m. c.	6 29
West Haven, Cong. ch. and so.	41 00—67 73
Washington co. Aux. Soc. G. W. Scott, Tr.	
Plainfield, Cong. ch. and so.	3 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, J. C. Tolman,	10 00
Londonderry, Cong. ch. and so.	5 00—15 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so. m. c.	7 00
	517 21
Legacies. — Grafton, Mrs. Lucy Barrett, by George M. Barrett, Ex'r, in part,	1,100 00
	1,617 21

## MASSACHUSETTS.

Berkshire county.	
Pittsfield, 1st Cong. ch. and so., additional, avails of watch,	6 00
Richmond, M.	5 00—11 00
Bristol county.	
Attleboro, 2d Cong. ch. and so. 215.94; Ladies' Ass'n, 77.57, to const. E. CARPENTER, Jr., Mrs. A. COBB, Mrs. Z. B. CARPENTER, H. M.	293 51
Fairhaven, a friend, per Rev. W. S. Hawkes,	100 00
Norton, Cong. ch. and so.	22 35
Taunton, Mrs. P. I. Perrin,	15 00
Westport, Mrs. Isaac Hicks,	4 00—435 36
Brookfield Ass'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	143 06
Charlton, Cong. ch. and so.	72 75
Dudley, Frank L. Upham,	2 00
Globe Village, Evan. Free ch. and so.	19 50
Hardwick, Cong. ch. and so.	6 40
Holland, Cong. ch. and so.	10 00
North Brookfield, a friend,	10 00
Southbridge, Cong. ch. and so.	286 51
Spencer, Cong. ch. and so.	313 15
Sturbridge, Cong. ch. and so.	121 50
Ware, 1st Cong. ch. and so. 73.20; East Cong. ch. and so. (of which J. A. Cummings, to const. W. H. CUTLER; Mrs. G. H. Gilbert, to const. EUNICE HUTCHINS; L. N. Gilbert, to const. W. P. WILLIAMS; William Hyde, to const. C. E. HYDE; Otis Lane, to const. MARY E. V. SHEARER, H. M.). 1,459 31; 1,532 51	125 83—2,648 21
Warren, Cong. ch. and so.	
Essex county.	
Andover, Free ch. and so., add'l,	100 00
Essex co. North	
Amesbury and Salisbury, Cong. ch. and so. 13.20; U. E. ch. and so. 8 63;	21 86
Byfield, Cong. ch. and so.	24 65
Georgetown John L. Ewell,	4 50
Ipswich, 1st Cong. ch. and so.	23 06
Newburyport, Prospect Cong. ch.	

and so. 75; a friend in North ch., to const. Rev. C. R. SEYMOUR, H. M., 100; a friend, 25;	200 00
Rowley, a friend,	5 00—279 07
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c.	14 62
Topsfield, Cong. ch. and so., to constitute Rev. FRANCIS WELCH, H. M.	152 15
Wenham, Cong. ch. and so.	50 00—216 77
Franklin co. Aux. Soc. William B. Washburn, Tr.	
New Salem, Rev. David Eastman,	20 00
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Blanford, Cong. ch. and so.	44 00
Chicopee, 3d Cong. ch. and so.	19 62
Palmer, 2d Cong. ch. and so.	31 25
Springfield, 1st Cong. ch. and so.	69 62
Olivet Cong. ch. and so. 53.04; "Unabridged," 500; H. M. 350;	972 66
Westfield, 1st Cong. ch. and so.	68 75—1,136 28
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.	
Amherst, 1st church, a friend,	25 00
Northampton, 1st ch. m. c. 17.03; Edwards ch. m. c. 10; W. 200;	227 03
South Hadley, Cong. ch. and so.	30 50
" " Falls, Rev. Mr. Knights' church,	60 00—392 53
Middlesex county.	
Everett, a friend,	10 00
Hopkinton, Cong. ch. and so.	220 18
Marlboro, Union ch. and so.	174 47
North Cambridge, a friend,	133 33
Somerville, Franklin st. ch. and so. m. c.	3 75
Sudbury, Cong. ch. and so.	21 40—563 13
Middlesex Union.	
Ashby, Cong. ch. and so.	52 77
Fitchburg, Rollstone ch. and so.	59 50
Leominster, R.	10 00
Lunenburg, Cong. ch. and so.	12 46
Pepperell, Evan. Cong. ch. and so.	16 00
Westford, Cong. ch. and so.	24 25—174 98
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c.	13 08
South Weymouth, Union Cong. ch. and so.	30 00—43 03
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	100 00
Plymouth county.	
Scituate, a friend,	1 00
Suffolk county.	
Boston, Union ch. 102.94; Park st. ch. 95, ditto m. c. 10.25; Second ch. (Dorchester), C. T. S. T. 25; Central ch. m. c. 23.37; Vine st. ch. m. c. 15, ditto Francis J. Ward, 5; a friend, 5; H. B. 2; 233 56	
Chelsea, Winnisimmet Cong. ch. and so.	157 70—441 26
Worcester co. North.	
Gardner, 1st Cong. ch. and so.	83 00
Westminster, Cong. ch. and so.	40 00
Winchendon, 1st Cong. ch. and so.	60 00—183 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	33 33
Southboro, Pilgrim Evan. Cong. ch. and so. m. c.	20 64
West Boylston, Gents' and Ladies,	70 15
Worcester, Union ch. and so. m. c. 123 78—262 90	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
—, annual collection,	39 75
—, a friend,	600 00
—, friend,	100 00
	7,738 27

Legacies. — Northampton, J. P. Williston, by A. L. Williston, Ex'r, 300 00  
 Sunderland, Mrs. Electa S. Cooley, by E. Hobart, Ex'r, balance (1,000 prev. received), 154 00  
 Waltham, Daniel Farrar, avails of homestead, 5,000 00



Winchendon, Ebenezer Butler, by Rev. Davis Foster, Trustee,	300 00—5,754 00
	13,492 27

## RHODE ISLAND

Providence, W. C. C.	25 00
Tiverton, Cong. ch. and so.	15 00—40 00

## CONNECTICUT

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.	34 15
Danbury, 1st Cong. ch. and so., to const. HARVEY WILLIAMS, H. M.	104 45
Long Ridge, Cong. ch. and so.	10 00
Stainford, 1st Cong. ch. and so., per E. T. Payen, Treasurer,	33 00—181 60
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. m. c., September and October,	23 60
Eufield, a friend,	5 00
Unionville, Cong. ch. and so.	42 22—70 82
Litchfield county. G. C. Woodruff, Tr.	
Canaan, T. S. Adams,	4 00
Cornwall, 1st Cong. ch. and so.	33 13
Harwinton, Cong. ch. and so.	70 25
Litchfield, Cong. ch. and so. 265.50, m. c. 143.33;	408 83
New Preston Village, Cong. ch. and so.	32 25
Norfolk, a friend,	5 00
Salisbury, a friend,	2 00
Thomaston, Cong. ch. and so.	25 08
Washington, Cong. ch. and so.	181 00
Woodbury, Sarah J. Deming,	1 00
—, Anniversary collection,	27 76—790 30
Middlesex county. E. C. Huugerford, Tr.	
Higganum, Cong. ch. and so.	33 34
Old Saybrook, Cong. ch. and so.	11 03
Middletown, 1st Cong. ch. and so. m. c. 18.25; J. F. Huber, for Ma- dura, 1;	19 25
West Chester, Cong. ch. and so.	42 00—105 62
New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so. (of wh. from George W. Shelton, to const. Mrs. MARY A. BOWEN, H. M., 100);	204 04
Madison, Friends,	37 50
Mount Carmel, Cong. ch. and so., with other dona., to const. LUCIUS IVES, H. M.	55 70
New Haven, North ch. m. c. 10; 1st ch. m. c. 8.60; Dwight Place ch. 79.26; Atwater Treat, 500;	597 86
South Britain, Mrs. C. B. Curtis,	30 00
West Haven, Cong. ch. and so. m. c.	22 55—947 65
New London county. C. Butler and L. A. Hyde, Trs.	
Lyme, 1st Ecclesiastical Society,	60 59
Mystic Bridge, Cong. ch. and so.	48 08
Norwich, 1st Cong. ch. and so. (of which 50 from D. W. Coit, with other dona., to const. C. W. Corr, H. M.), 183.54, m. c. 11.33; 2d Cong. ch. and so. m. c. 28.04; Broadway, ch. and so. 505.01, m. c. 9.50;	737 42—846 09
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so., with other dona., to const. AMASA B. FULLER, H. M.	80 16
Windham county. Rev. H. F. Hyde, Tr.	
Canterbury, a friend,	50
North Woodstock, Cong. ch. and so.	48 79
Plainfield, Cong. ch. and so., to const. DWIGHT AVERY, H. M.	102 62
South Killingly, Cong. ch. and so. 1.67; Rev. W. H. Beard, 5;	6 67—158 53
	3,180 82

Legacies. — Litchfield, Mrs. Sally Parmelee, by G. C. Woodruff, 1,000 00  
New Haven, William Johnson, by  
Atwater Treat, Ex'r, in part, 2,000,  
less expenses, 5.25; 1,994 75—2,994 75  
6,175 57

## NEW YORK.

Brooklyn, Clinton Avenue ch., T. F. Tracy,	25 00
Candor, Cong. ch. and so.	29 34
Churchville, Cong. ch. and so.	40 21
Freshpond, J. M. Brush,	10 00
Harpersfield, Cong. ch. and so.	18 20
Hohokers, John Richardson,	5 00
Malone, 1st Cong. ch. and so.	52 50
Mariaville, Presb. church,	5 57
Massena, 1st Cong. ch. and so.	7 15
Moers, Presb. and Cong. ch. 6.25; Rev. W. Child, 10;	16 25
Morrisania, Cong. ch. and so.	26 37
New York, Stephen T. Gordon, 50; Mrs. E. H. Valentine, 20;	70 00
Oneida, Caroline F. King,	10 00
Oswego, Cong. ch., S. B. Ludlow, 5; Dr. Parmalee, 5; E. Root, 5;	15 00
Owego, a friend,	50 00
Parishville, G. A. Flower,	5 00
Pekin, Abigail Peck,	15 00
Penn Yan, Charles C. Sheppard,	300 00
Poughkeepsie, a friend,	2 00
Riverhead, Mrs. George Miller,	3 00
Sherburne, Mrs. L. N. Buell,	10 00
Syracuse, Two friends,	5 00—720 59

Legacies. — Brooklyn, Sarah W. Whit-  
ing, by Mrs. Maria W. Latimer,  
Ex'r, 100 00  
East Bloomfield, Elisha S. Tracy, by  
W. C. Tracy, Ex'r, for a student at  
Harpoot, for 1873 and 1874, 70 00—170 00  
890 59

## NEW JERSEY.

Bricksburg, Presb. church,	13 49
Orange, Valley church,	25 00
Orange Valley, Cong. ch. and so.	221 31
Plainfield, Cong. ch. and so.	43 08—302 88

## PENNSYLVANIA.

Brownsville, Penn. Synod's Com. on For. Mis., to const. J. H. BORLAND, H. M.	300 00
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## OHIO.

Bellevue, S. W. Boise,	5 00
Cleveland, Rev. H. C. Haydn,	25 00
Cuyahoga Falls, 1st Cong. ch. and so.	22 71
Delaware, Welch Cong. ch. and so.	40 00
Harmar, Cong. ch. and so. 29.50; D. P. 250;	279 50
Kent, Cong. ch. and so.	37 53
Oberlin, 2d Cong. ch. and so.	43 33
Painesville, 1st Cong. ch. and so.	62 28
Ravenna, Cong. ch. and so., to const.	
Rev. A. M. HILLS, H. M.	50 00
Springfield, 1st Cong. ch. and so.	52 20
West Farmington, Cong. ch. and so.	9 20
Windham, Cong. ch. and so.	35 00—661 75

Legacies. — Cleveland, Elisha Taylor,  
by J. W. Taylor, Ex'r, 106 12  
Oberlin, Charles Clifford, for three  
years' support of a student at Har-  
poot, 170 00—276 12  
937 87

## ILLINOIS.

Atkinson, Cong. ch. and so., add'l,	4 00
Aurora, N. E. Cong. ch. and so.	48 32
Batavia, Cong. ch. and so.	5 00
Carthage, a lady, 10 gold,	11 00
Chicago, 1st Cong. ch. and so. 105.53; a friend, 5;	110 53
Danby, Cong. ch. and so.	5 75
Granville, Allen A. Stone,	17 50
Lisle, Cong. ch. and so.	10 25
Payson, Cong. ch. and so.	10 00
Peoria, Main st. ch. (of wh. 100 from J. T. ROGERS, to const. himself H. M.) 183 40	
Rockford, a friend, 100; T. D. Robert- son, 50;	150 00—555 75

## MICHIGAN.

Atherton, Cong. ch. and so.	5 82
Barry and Johnstown, Cong. ch. and so.	6 75
Bedford, Cong. ch. and so.	8 30
Calumet, Cong. ch. and so., add'l,	21 00
Frankfort, Cong. ch. and so. m. c.	5 00—46 87

<b>MISSOURI.</b>	
Ironton, J. Markham,	5 00
<b>MINNESOTA.</b>	
Minneapolis, Plymouth ch. and so. m. c.	15 52
Richland, 1st Presb. ch. m. c.	3 00—13 52
<b>IOWA.</b>	
De Witt, Cong. ch. and so.	20 00
Grinnell, a friend,	30 00
Gilmanton, Cong. ch. and so.	5 00
Marion, Lyra McCurdy,	5 00
Montour, Cong. ch. and so.	19 00
Wittenberg, Cong. ch. and so.	3 00—82 00
<b>WISCONSIN.</b>	
Appleton, Cong. ch. and so.	158 00
Beloit, 1st Cong. ch., a friend, for the debt,	25 00
Beaver Dam, 1st Presb. ch., in part,	8 80
Big Spring, 1st Cong. ch. and so.	2 00
Burlington, Cong. ch., per Rev. W. Walker,	10 50
Hancock and Coloma, Cong. ch. and so.	3 50
Kilbourn, Rev. W. C. Hicks,	2 00
Milwaukee, Spring st. ch. and so., to const. Rev. GEORGE T. LADD, H. M.	56 30
Sheboygan Falls, Cong. ch. and so.	9 00
West Salem, Cong. ch. and so.	28 60—303 70
<b>OREGON.</b>	
Portland, 1st Cong. ch. and so.	25 00
<b>CALIFORNIA.</b>	
Grass Valley, Cong. ch. and so.	16 50
San Francisco, Rev. J. Rowell,	50 00—66 50
<b>DAKOTA TERRITORY.</b>	
Fort Sully, Rev. T. L. Riggs and family, for debt,	10 00
<b>CANADA.</b>	
Coaticook, Mrs. Edwin Vaughn,	1 00
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
China, Kalgan, Rev. W. P. Sprague,	10 00
England, London, Mr. and Mrs. Gellibrand,	50 00
Mr. and Mrs. Gillibrand, for Japan,	25 00
South Africa, Ifumi, M. Concerts, 1873,	32 92
Labrador, Rev. S. R. Butler,	10 00—127 92
<b>MISSION WORK FOR WOMEN.</b>	
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	3,821 58
<b>MISSION SCHOOL ENTERPRISE.</b>	
<b>MAINE.</b> —Boothbay, Cong. s. s. 6.50; Garland, 7.54;	
NEW HAMPSHIRE.	14 04
—New Ipswich, Children's Fair, 5.00; New Boston, 1st Presb. s. s., for teacher, 25; Winchester, Infant Class in Cong. s. s. 50c.; West Parish s. s. 50c.;	31 00
VERMONT.	53 75
—Bennington, Guide Board s. s., Miss Annie Park's class, 17; Cornwall, Cong. s. s. 12.81; Gaysville, Cong. s. s. 2.49; Pittsford, Cong. s. s. 9.04; Rutland, s. s. class, 11; West Westminster, Cong. s. s. 1.50;	42 50
MASSACHUSETTS.	114 55
—Ashby, Cong. ch. and so. 10; Newburyport, Tyler Mission Circle, for boy in India, 25; South Natick, Our Darling Eddie, 1; Peru, Cong. s. s., penny contributions, 6.50;	13 00
CONNECTICUT.	20 00
—Columbia, Cong. s. s. 26; Danbury, Infant Class, 30c.; Collected by Rev. J. De Forest, to be spent in Japan as follows: Guilford, a young man, 5; Lyme, Grassy Hill, Cong. s. s. 5; Mount Carmel, Cong. s. s. 23.25; a poor woman, 5; North Haven, Cong. s. s. 50, 88.25;	
NEW YORK.	
—Churchville, Cong. s. s. 10; Gouldtown, Cong. s. s. 3;	
PENNSYLVANIA.	
—Farmington, Cong. s. s.	

<b>OHIO.</b> —Cleveland, 1st Cong. s. s., for child in Zulu Mission, 80; Fitchville, 1st Cong. s. s. 10.85; Hartland, Ridge Cong. s. s. 4.50;		95 35
<b>ILLINOIS.</b> —Aurora, N. E. Cong. s. s., Infant Class, 5; Princeton, Cong. s. s. 8.60; Rockford, 2d Cong. ch. and so., for pupil, 40;		53 60
<b>MICHIGAN.</b> —Detroit, 1st Cong. s. s., for a pupil at Harpoot, in part,		30 00
<b>WISCONSIN.</b> —Graud Rapids, Young People's Mission Society,		6 00
<b>MINNESOTA.</b> —Lake Preston Cong. s. s.		6 00
		\$179 79
Donations received in October,		\$20,352 34
Legacies, " " "		10,466 42
		\$30,818 76
<b>Total, from Sept. 1st, to Oct. 31st, 1874,</b>		\$56,948 11
New Haven, Conn. Rev. S. W. Barnum, five copies "Romanism as it is."		
<b>FOR WORK IN NOMINALLY CHRISTIAN LANDS.</b>		
<b>MAINE.</b>		
Bangor, Hammond st. ch. and so.	79 60	
Wells, 1st Cong. ch. and so. 36; 2d Cong. ch. and so. 11.25;	47 25—126 85	
<b>VERMONT.</b>		
St. Johnsbury, South Cong. ch. and so.	3 75	
<b>MASSACHUSETTS.</b>		
Andover, Seminary ch., add'l, to const. Mrs. MARTHA H. EMERSON and Mrs. LOUISA H. EATON, H. M., 200; Free ch. and so. 50;	250 00	
Boston, Union ch. and so.	26 17	
Braintree, 1st Cong. ch. and so.	20 05	
Dedham, Sarah's Mite Box, for the Bohemian Boy,	14 00	
Fitchburg, Rollstone ch. and so.	8 00	
Hadley, 1st Cong. ch. and so.	22 53	
Longmeadow, Ladies' Benev. Society,	17 90	
Newton, Eliot Cong. ch. and so.	175 02	
North Weymouth, 1st Cong. ch. and so.	38 89	
Oxford, 1st Cong. ch. and so.	21 00	
Palmer, 2d Cong. ch. and so.	4 53	
Pepperell, Evan. Cong. ch. and so.	1 00	
South Hadley Falls, Rev. Mr. Knights' church,	58 25	
South Williamstown, Lucy Young,	13 00	
Springfield, 1st Cong. ch. and so.	7 73	
Westford, Cong. ch. and so.	2 00	
Williamsburgh, Cong. ch. and so.	40 00	
—, a friend,	290 00—923 07	
<b>CONNECTICUT.</b>		
Colchester, 1st church Sabbath-school,	10 00	
Franklin, Cong. ch. and so.	19 25	
New London, 1st Eccl. Society,	207 60—236 85	
<b>NEW YORK.</b>		
Madison, Cong. ch. and so.	7 00	
<b>OHIO.</b>		
Springfield, 1st Cong. ch. and so.	6 25	
<b>ILLINOIS.</b>		
Bowen's Prairie, Cong. s. s., for the Bohemian Boy,	1 03	
<b>WISCONSIN.</b>		
Koshkonong, a friend, for Austria,	5 00	
<b>NEBRASKA.</b>		
Steele City, Cong. ch. and so.	5 00	
<b>LABRADOR.</b>		
—, Rev. S. R. Butler,	5 00	
Received in October,		\$1,319 80
<b>Total for Nominally Christian Lands, from Sept. 1st, to Oct. 31st, 1874,</b>		\$2,12 34









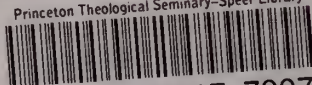






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